

## THE JUDGMENT UPON ZACHARIAS

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A SERMON  
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*“Thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.”*  
*Luke 1:20*

UNBELIEF is everywhere a great sin, and a grievous mistake. Unbelief has proved the ruin of those countless multitudes who, having heard the Gospel, rejected it, died in their sins, and have been consigned to the place of torment, and await the fiercer judgment of the last day. I might ask the question concerning this innumerable host, “Who slew all these?” The answer would be, “Unbelief.” And when unbelief comes into the Christian’s heart, as it does at times—for the truest believer has his times of doubt, even Abraham, the father of the faithful, sometimes had his misgivings—that unbelief does not assail his thoughts without withering his joys, and impairing his energies.

There is nothing in the world that costs a saint so dearly as doubt. If he disbelieve his God, he most assuredly robs himself of comfort, deprives himself of strength, and does himself a real injury. The case of Zacharias may be a lesson to the Lord’s people. It is to them I am going to speak. Zacharias is a striking example of the ills a good man may have to suffer as the result of his unbelief. In reviewing these, we mark—

#### I. THE CHARACTER AND POSITION OF ZACHARIAS.

Here we cannot fail to discover some profitable lessons. He was undoubtedly *a believer*. He is said, in the sixth verse, to have been righteous before God. No man ever obtained such a reputation except by faith. “The just shall live by faith.” No other righteousness than that which is by faith is of any esteem in God’s account. Such was the righteousness of Abraham, and such was the righteousness of all the saints before the advent of our Redeemer. Such, too, has been the standard ever since.

Zacharias evidently was a real believer. Yet for all that, when the angel appeared to him, and God gave him the promise of a son, he was amazed, bewildered, incredulous, and could not credit, but only question the announcement. “How shall I know that these things shall be?”

Nor was he merely a genuine believer. He *was well instructed and greatly enlightened*, for he was a priest, and as a priest considered, he was righteous before God, and blameless, walking in all the commandments and ordinances of the Lord. That he was well instructed in the Word of God is undeniable. He could not otherwise have discharged his duty, for the priest’s lips must keep knowledge, and he must teach men. Being proficient in the one, and competent for the other, ignorance offered him no excuse. Moreover, as a man of years, he was probably to be classed among the experienced saints of his time. He had borne the burden and heat of the day, and received proof upon proof of the abundant mercy of God.

Now mark this. For any of us to doubt, who have been justified by faith is a shameful delinquency. For those to doubt who have, in addition to their first convictions, a thousand confirmations of the truth they have embraced, who are acquainted with the covenant and its rich inventory of promises, who are deeply taught in the things of God—for such to doubt involves a higher degree of guilt.

I do not think that had Zacharias been a mere babe in grace, or an inexperienced stripling, his unbelief would have met with so stern a rebuke. It was because he was a venerable priest, one thoroughly schooled in sacred truth, a man who for many years instructed the people of Israel in the

oracles of God, that it became a crying evil for him to say, “Whereby shall I know this?” when the angel told him of his prayer being heard, and of the manner of answer the Lord would vouchsafe him.

The high office that Zacharias held as a priest caused him to be *looked up to*. Hence his conduct was more narrowly watched, and his example had a wider influence. On a similar account we have need, all of us in our several spheres, to consider the effect of our actions upon others. The higher a man’s position, the greater his responsibility, and in the event of any delinquency, the graver his offense. For you to disbelieve, my dear brother, who are at the head of a household, is worse than a personal infirmity, it is a violation of duty to your family.

And you, dear friend, who preach the Gospel, for you to disbelieve, who are looked upon by many as an advanced Christian, as a mature saint whose example may be safely followed by those who listen to your counsels—this is a great and a crying evil, whereby you dishonor the Lord. I pray God that your conscience may be tenderly sensitive, and that you may be aroused to a sense of the dishonor you bring to Him by your faithlessness.

How *peculiarly favored* Zacharias was! An angel of the Lord appeared unto him. Not to any of the other priests, when they were offering incense, did such a heavenly visitor come. And what welcome tidings he brought! It was a wonderful message that he was to be the father of a child great in the sight of the Lord, one who should minister in the spirit and power of Elias, and become the forerunner of the Messiah. This surely was a signal instance of Divine Favor.

And mark this, beloved, our God is very jealous of those whom He highly favors. You cannot have privileged communications from the Lord, or be admitted into close communion with Him, without finding that He is a jealous God. The nearer we draw to Him, the more hallowed our sense of His presence will be. But to doubt His Word, or question the fulfillment of His promise when He speaks kindly to us, must incur His censure.

I speak after the manner of men, we do not expect from a stranger the esteem which we ought to merit from our servants. But our friends, who know us better than servants, ought to trust us more implicitly. And yet beyond common friendship in the near relation and tender attachment of a wife to her husband, the most unqualified confidence should be reposed.

Even so, my brethren, if you and I have ever been permitted to lean our heads on Jesus’ bosom, if we have sat down at His banquets, and His banner over us has been love, if we have been separated from the world by peculiar fellowship with Christ, and have had choice promises given us, we cannot, like Zacharias, ask, “Whereby shall I know?” without grieving the Holy Spirit of God, and bringing upon ourselves some sad chastisement as the result.

What *soothing comfort had just been administered* to Zacharias by the angel of the Lord! Was not the manner of the salutation fitted to allay terror, and inspire him with trust? The troubled thoughts that perplexed him, and the fear that fell upon him when the angel appeared standing at the right hand of the altar, met with no rebuke. If it was natural that so unwonted a vision should startle him, there was a gentle sympathizing tenderness in the angel’s address that might well have stilled the throbbings of his heart. “Fear not, Zacharias, for thy prayer is heard.”

And so is it with us when the consolations of God have been neither few nor small, and when His good will towards us has been pointedly expressed, does it not make doubt and questioning more inexcusable? Do we not thereby aggravate the sin? Some of us have lived in the very bosom of comfort. Precious promises have been brought home to our souls, we have eaten of the marrow and the fatness, we have drunk the wines on the lees well refined. We are no strangers to the blessing of His eternal and unchanging love, or to the light of His countenance, which they prove who find grace in His eyes. Oh! if we begin to doubt after these discriminating love tokens, what apology can we offer? How can we hope to escape from the chastening rod?

Moreover, *the misgivings that Zacharias betrayed relate to the very subject on which his supplications were offered*. It was in response to his own petition that the angel said to him, “Thy prayer is heard.” I marvel at his faith that he should persevere in prayer for a boon which seemed, at his own

and his wife's age, to have been out of the course of nature, and beyond the domain of hope, but I marvel a great deal more that, when the answer came to that very prayer, Zacharias could not believe it.

So full often is it with us, nothing would surprise some of us more than to receive an answer to some of our prayers. Though we believe in the efficacy of prayer, at times we believe so feebly that when the answer comes, as come it does, we are astounded and filled with amazement. We can scarcely think of it as a purpose of God, it seems rather to us like a happy coincidence. Surely this adds greatly to the sin of unbelief. If we have been asking for mercy without expecting it, and pleading promises while harboring mistrust, every prayer we have offered has been only a repetition of our secret unbelief, and it is only God's faithfulness that brings our inconsistency to light.

One other reflection is suggested by the narrative. *Zacharias appears to have staggered at a promise which others, whom we might well imagine to have been weaker in faith than himself, implicitly believed.* The veteran falters where a babe in grace might have taken courage. And is it not always a scandal if any of us who have been conspicuously favored of God are ready to halt, while our feebler brethren and sisters are animated and encouraged? No dubious thought seems to have crossed the mind of Elizabeth, no incredulous expression fell from her lips. She said, "Thus has the Lord dealt with me."

This case was the very opposite of that of Abraham and Sarah. There Abraham believed, but Sarah doubted, here the wife believes in the face of her husband's scruples. In like manner, Mary, that humble village maiden, accepts with simple faith the high and holy salutation with which she was greeted. She just asks a natural question, and that being answered, she replies, "Be it unto me according to thy word." Her surprise was soon exchanged for joy, and by and by she begins to sing with a loud voice, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

Not a little remarkable is this opening chapter of the Gospel according to Luke. Woman, who had been in the background through long preceding generations, seems suddenly to take a foremost place. Zacharias and Joseph stand in doubt, while Elizabeth and Mary exultingly believe. And who knows but I may be addressing some poor woman here who, in the depth of affliction, bodily suffering, and poverty, nevertheless rejoices in God with all her heart?

But without a doubt, I am now speaking to many a man who is vexed with trifling cares, murmurs bitterly because of petty annoyances, and distrusts his God when clouds come over the sky so that he sees not his way. Shame on our unbelief. Think shame of yourselves because of it, I pray you. Never does it disgrace us more than when the weaklings of the Lord's family put us to the blush by the simplicity and sincerity of their faith. The character and position of Zacharias may thus furnish a striking moral, but I do urgently entreat each Christian to point the keen edge of criticism at himself, and consider how much he is personally to blame for his own unbelief. Let us now proceed to investigate—

## II. THE FAULT OF ZACHARIAS.

Whence this perilous wavering at that privileged hour? His fault was that *he looked at the difficulty.* "I am an old man," said he, "and my wife is well stricken in years." And while he looked at the difficulty he would fain suggest a remedy, he wanted a sign. "Whereby shall I know this?" It was not enough for him that God had said so, he wanted some collateral evidence to guarantee the truth of the word of the Lord.

This is a very common fault among really good people. They look for a sign. I have often trembled in my own soul when I have felt an inclination thus to tempt the Lord by looking for some minute circumstance to verify a magnificent promise. When I have thought, "Hereby shall I know whether He does hear prayer or not," a cold shiver has passed over me, the shudder has gone through my soul that ever I should think of challenging the truth of God's Word, when the fact is so certain.

To us who have full often cried unto the Lord in our distresses, and been delivered out of our troubles, to raise such a question is indeed ungrateful. For a child of God who habitually prays to his Father in heaven to look upon His faithfulness as a matter of uncertainty is to degrade himself, and to dishonor his Lord. Yet there is no denying the tendency and disposition among us to want a sign. As we read a prophecy of the future, we crave a token in the present. If the Lord were pleased to give us a sign,

or if He told us to ask for a sign, we would be quite right in attaching a high importance thereto, but for us to doubt a plain promise, and therefore, ask a sign, is to sin against the Lord.

Sometimes we have wanted signs in spiritual things. Meet and proper is it for us to rejoice in the true delights of fellowship with Christ, but it ill becomes us to make our feelings a kind of test of our acceptance, or to say, “I will not believe God if He does not indulge me with certain manifestations of grace, unless He gives me the sweetmeats I crave, I will be sulky and sullen, and refuse to eat the children’s bread.”

Why, such conduct is willful and wicked, it is weak, and utterly inexcusable. Yet how many of us have been guilty of this folly? Now, as Zacharias stood upon the threshold of the Gospel dispensation, and he was the first among those who heard the glad tidings to express unbelief, it was necessary that he should be made an example of.

God would show at the very outset, even before John the Baptist was born, that unbelief could not be tolerated, nor should it go unchastened. Therefore, His servant Zacharias, must, as soon as he had asked for a sign, have such a sign as would make him suffer for months to come, and constrain him to be sorry that he had ever dared to proffer the request.

Oh! beloved, is our faith still so weak, and our experience still so contracted, that we cannot yet trust our God? Twenty years have we known Him. Has He been a wilderness to us? Have His mercy and truth ever failed us in time of need? Shall all His tender dealings with us count for nothing? Do you think so lightly of the gift of His Son, the gift of the Holy Ghost, of the daily providence which has guarded you, and of the hourly benediction which has been vouchsafed to you, that you would fain put aside these unfailing benefits from your grateful remembrance, while you indulge in some paltry whim, and tempt the Lord your God by your mistrust? That be far from any of us!

We would rather take up the position of Shadrach, Meshach, and Abednego, who, when arraigned before Nebuchadnezzar, and adjudged to be thrown into the furnace of fire, said, “Our God is able to deliver us, but,” they added, “if not (though He should do nothing of the kind), nevertheless be it known unto thee, O King, we will not serve thy gods, nor worship the golden image which thou hast set up.” That is the spirit in which we ought to walk before God—“Though he slay me, yet will I trust in him.”

What if He does not spare my mother’s precious life? What if He does not preserve my child from the ravages of the fatal epidemic? What if He takes away the desire of my eyes with a stroke? What if my business should cease to thrive? What if my health fail and my strength decay? What if I be dishonored by the scandal of my neighbors? Shall I, therefore, cast off my allegiance to God, or betray my trust in Him? Am I to engage in rebellion like this?

Not flood nor flame could quench or extinguish His love to me. Shall anxiety or tribulation, disappointment or disaster sever my heart from devotion to Him? Nay, God give me grace to see my cattle destroyed, and my goods swept away, and my children cut off in their prime, and to hear cruel taunts from the wife of my bosom, to be covered with sore boils, and to sit on a dunghill and scrape myself with a potsherd, and find my best friends miserable comforters, and yet, in the midst of accumulated distresses, to be able to say, “I know that my Redeemer liveth; he has not failed to deliver me hitherto, and though, after my skin, worms destroy this body, yet in my flesh shall I see God. Though the fig tree should not blossom, though the flocks and herds be cut off, yet will I trust in the Lord, and glory in the God of my salvation.”

If true to our high profession, the Christian’s faith should not borrow its hue from the circumstances by which he is surrounded. To hanker after signs that a promise shall be fulfilled is obviously to show distrust of the promiser. “Now the God of hope fill you with all joy and peace, in believing, that ye may abound in hope through the power of the Holy Ghost.” So shall you be restrained from asking for a petty sign to justify you in relying on His princely bounty. The Lord keep you from this great transgression! We pass on to observe—

### III. THE PENALTY ZACHARIAS INCURRED.

His morbid propensity was followed by a *mortifying punishment*. He had doubted, and he became dumb, and as the narrative clearly shows us, he was deaf likewise. Such was his chastisement, and it was sent not in anger, but in God's own covenant love. What a salutary medicine! Although bitter to the taste, how effective it was! Read his song, and you will see the evidence. He had been for months silent, quiet, shut out from all sound, and unable to make any. But well he had occupied his months of seclusion. He had searched the prophets—do you see that? He had been musing much upon the coming one—do you see that? Deep humility had taken the place of arrogant presumption. He was bowed down before the Majesty of God, yet at the same time full of peace and blissful hope. Thus he looked into the glorious future.

Oh! dear brethren, if you are prone to doubt, this sickness of the mind will require a strong corrective. Very likely God will give you some sharp medicine, but it shall work for your good. As His child, He will not chasten you so as to injure you, but He will chasten you so as to benefit you. I do not think children generally court the rod, however beneficial it may be, and yet I am quite sure there is no wise child of God who would not shrink from the graver ills which render such discipline essential to his soul's health.

See how judgment *was tempered with mercy*. The punishment sent to Zacharias was not so severe as it might have been. Instead of being struck deaf and dumb, he might have been struck dead. As I read this passage, I wondered that God has not struck me deaf and dumb when I have spoken unbelieving words—when I have been depressed in spirit, and spoken unadvisedly with my lips. Oh! had the Lord been wroth with me, and said, “If that is your witness about Me, you shall never speak again.” That would have been most just, and I might have been a mournful instance of His indignation against His unbelieving servants, he has not dealt so with me, glory be to His name!

And this chastisement *did not invalidate the promise*. The Lord did not say, “Well, Zacharias, as you don't believe it, your wife, Elizabeth, shall not have a son. There shall be a John born, but he shall not come to your house.” Oh! no, that is a grand passage—“If we believe not, yet he abides faithful; he cannot deny himself.” The promise still stands. God does not take advantage of our unbelief to cry off and say, “I will give you no blessings because you doubt Me”—no, but having said it, He does it and His Word does not return unto Him void. Even the trembling, doubting children, though they get the rod, get the blessing too, and the promise is fulfilled, though the father is dumb when the blessing comes.

Very painful, indeed, was his chastisement. One would not like to be deaf and dumb for a day, but to be deaf and dumb for the space of nine months must have been a very painful trial to this man. Moreover, he could not bless the people, he could not speak a word, he could not instruct the people, he was useless for that part of the priest's work, and when the song went up within the hallowed walls of the temple, he could not hear it. He might know by signs that they were singing a hallelujah, yet his ears could not catch its grateful strains. That poor tongue of his was silent. He could not add a note to the volume of praise that went up to the God he loved. It must have been mournful to him to have no prayer in the family which he could hear, and in which he could join, and to be as good as dead for all practical purposes.

Now I am afraid there are many believers who have had to suffer something like this, for many days, on account of their unbelief. I think I can point out some who are unable to hear the Gospel as once they did. Many years ago, a friend said that he could not hear me preach. I said to him, “Buy a horn.” “No,” he said, “it is not your voice, I can hear that, but I don't enjoy it.” My reply was, “Perhaps that is my fault, but I am far from sure that it is not your own.” I fear, in such cases, it is quite as often the hearer's fault as the preacher's fault.

At any rate, when others profit, and our judgment approves, though our hearts find no refreshment, there is reason to suspect that in the dullness of our senses we are compelled to bear chastisement for our unbelief. You go where others go, and find no solace. You hear what edifies and comforts them, but there is no cheer for you. You are deaf, your ears are closed to what the Lord says.

Very often it has happened, I fear, to some here, that, for want of faith, they have lost their speech. Time was when they could tell of the Lord's goodness, but they seem silent now. They could sing once, but their harps are hung on the willows now. As they get with their companions, they seem as if they have lost all their pleasant conversation. If they try the old accustomed strings of the time-worn harp, the ancient skill is gone. They cannot praise God as once they did, and all because on one occasion, when the promise was clear before their eyes, they would challenge and mistrust it. They could not rely upon their God. Little do we know how many Fatherly chastisements come upon us as the result of our unbelief.

The lessons I gather, and with which I conclude, are these—First, if any of you, beloved, are weak in faith, do not be satisfied about it. Cry to God. Our God deserves better homage of us than a weak, attenuated faith can render Him. He deserves to be trusted with such confidence as a child gives his parent. Ask Him to increase your faith. And you who have faith, oh! keep it jealously, exercise it habitually, pray to the Lord to preserve it.

Never begin to walk according to the sight of the eyes. Confer not with flesh and blood. Don't come down from that blessed height of simple confidence in God, but ask that you may abide there, and no longer doubt. The church wants believers to believe for her, and to pray for her. "He that wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord." Are you strong in faith, be you stronger still, are you weak in faith, be you strong.

But let the unbeliever, the utter unbeliever, tremble. If a good man, a saved man, a noble and a blameless man was nevertheless for months struck dumb for unbelief, what will become of you who have no faith at all? He that believeth not is condemned already, because he hath not believed on the Son of God. To you, unbeliever, no angel Gabriel will appear, but the destroying angel awaits you. What shall be your fearful chastisement? You will be silent, it will be eternal. Oh! you shall stand silent at the judgment seat of Christ, unable to offer any excuse for your rebellion and unbelief!

Unbelief will destroy the best of us, faith will save the worst of us. He that believeth on the Lord Jesus Christ hath eternal life—he that believeth not (whatever else his apparent excellences) will assuredly perish. Faith, faith! this is the priceless saving thing to every one of us. The gift be yours to believe. The grace be yours to inherit the righteousness of faith. The joy be yours to believe in Jesus Christ with all your hearts. The triumph be yours to believe now to the saving of your souls. Amen.

## EXPOSITION BY C. H. SPURGEON

### HEBREWS 3, 4:1-9

**Hebrews Chapter 3. Verse 1.** *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*

Would God we considered Him more! He is supremely worthy of our perpetual consideration from all points of view. And the more you consider Him the more you may, for there is a depth and breadth about His wondrous Personality, His work, and His offices well worthy of our deepest thought and admiring worship. Holy brethren, partakers of a heavenly calling, we may well consider Him.

**2-4.** *Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God.*

The translators were obliged to supply the word man, and yet it is not correct. It is only half the matter, for behold Christ is God and man in one ever blessed person, and therefore, was He counted worthy of more glory than Moses.

**5-6.** *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ, as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*



We are the house in which He dwells with delight—in which He finds comfort and rest. We are the household over which He rules, and in which He is the delight and the joy of us all. Oh! may our church ever be such a house, so well ordered, that when the Lord comes into it—nay, when He ever dwells in it—He may not be grieved in His own house. Whatever trouble a man has, he hopes to find solace at home. And so let the house of God be the house of Jesus—the place where there is peace, obedience, love, holiness.

**7-9.** *Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years.*

That was a house in which it was hard to dwell. It had been Moses' prayer, "if thy presence go not with us, carry us not up hence," and the curtains had been spread for God's abode, and there was the holy place. But oh! their provocations made it an uneasy house for the Lord of the house, which ultimately He left, tearing its veil from the top to the bottom as He left it, for it was finished, and He had done with it.

**10.** *Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.*

They do err, they did always err in their heart. God is very tender to errors of judgment—errors of the head. But to err in the heart—this is the heart of erring, and very provoking to the Most High, and for it always to be so after having tasted the bitter fruit of erring—after having known God's anger on account of previous errors—oh! this was sad! "They do alway err in their heart." The foundation of sin often lies, however, in ignorance—"They have not known my ways." Ignorance can never be of any benefit to us. "That the soul be without knowledge is not good." But ignorance of God is the constant course of the errors of the heart. "All thy children shall be taught of the LORD," is a very gracious promise, and where it is carried out, the errors are rectified by the grace of God.

**11.** *So I swear in my wrath, They shall not enter into my rest).*

What a dreadful warning this is to us! If God has had forty years' patience with you, take heed, sinner, take heed, lest He swear in His wrath that you shall not enter into His rest, for your entrance into that rest depends upon His good will and pleasure. He will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion. If, then, you provoke Him to swear that you shall not enter into His rest, into that rest you never can enter, for then the gates of hell are barred upon you, and the gates of heaven fast locked against you. Beware, then, lest you provoke Him.

**12.** *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

That is the thing that provokes God—unbelief, not so much the unbelief of the head, as the unbelief of the heart, when the heart will not yield to the plan of salvation, when men want to be saved by their own works, or else are indifferent altogether about whether they are saved or not. It is heart-unbelief that damns men. It is heart-faith that is the means of salvation. With the heart man believes unto righteousness, but heart-unbelief leads to, and seals, his ruin.

**13.** *But exhort one another daily,—*

In opposition to their always erring, do you be always exhorting, and you cannot do that with any face unless you are always watching that you do not err yourselves, but when, walking yourselves near with God, you exhort one another, it is well. "Exhort one another daily."

**13.** *While it is called Today; lest any of you be hardened through the deceitfulness of sin.*

If sin were to come to us labeled as sin, I trust we should reject it, but there is a deceitfulness of sin. It sometimes comes as a necessary action. We think that wisdom demands that we should sin a little sometimes to avoid some great evil, and in this way the soul gets hardened through the deceitfulness of sin. Oh! if the devil would come in the shape of a devil, he would do little mischief, but he assumes the fashion of an angel of light, and there it is that he causes us so much sin and sorrow.

**14.** *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

It is not true that one act of faith is all that is required, except you will consider that one act to be continuous throughout life. If a man were a believer once, and if it were possible to cease to be so, then, of course, he is ruined, but the doctrine of the final perseverance of the saints speaks not on that wise, but it says that he who is a believer shall continue so—that he who is right with God shall abide so even to the end, and unless it be so we are not partakers of Christ at all. We are made partakers of Christ if we “hold the beginning of our confidence stedfast unto the end.”

**15-16.** *While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke:*

There are many such, and there are no sinners who provoke God so much as those who hear the Gospel. A man who never hears the Gospel at all may provoke God, but the man that sins after he has heard it again and again, and again, and has the sound of it ringing in his ears, provokes God with a sevenfold degree of provocation.

**16.** *Howbeit not all that came out of Egypt by Moses.*

No, but all but two. Yes, but the Lord will not forget two. There were only a few—a mere handful—in Sodom, but the Lord would not consume them with the wicked. They were brought out of it, and so here, if there be only two, the Holy Spirit takes care to be very accurate in the counting of God’s elect ones, and He says, “Howbeit not all that came out of Egypt by Moses.”

If you are one of a family, and two of a city, He will take you and bring you into Zion. You may be in so great a minority that in all your acquaintance there may not be one godly person, yet the Holy Ghost will not take the matter in the lump, but He will choose you out, and mark you out, and distinguish you. Do you not notice how careful He was when He spoke about Judas—the good Judas? He says, “Not Iscariot.” No, no, He will not have him mistaken for that traitor. He guards the names of His people, each one of them, if there be but one—or two, if there be but two. “Howbeit not all that came out of Egypt by Moses.”

God has an election according to grace. Doubtless there are some here now who will no longer provoke God, but who, constrained by sovereign love, will throw down all the weapons of their rebellion, and yield themselves up to Him. May it be your case, may it be your case sinner, even at this moment.

**17.** *But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?*

How He speaks of them and calls them “carcasses”! He never speaks of His children so, and you remember that in the Old Testament the unredeemed man is comparable to the ass. “Thou shalt not redeem him; thou shalt break his neck,” but the redeemed man is comparable to the sheep. Valuable property is in him, and God esteems him. “Whose carcasses fell in the wilderness.”

**18-19.** *And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.*

It is those who believe not who have God’s curse. If you do not rest upon Christ as your salvation, you too, shall hear God swear that you shall not enter into His rest.

**Chapter 4. Verse 1.** *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

If you avoid the very seeming of it, you will avoid the thing itself. Oh! that we were careful about this—that there was nothing that should give any reasonable fear to those who observed us, or to ourselves when we search our hearts, lest we should not enter into this rest.

**2.** *For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*



It must be mixed with faith. There are many drugs that are of no value till they are mixed with something else, and the Word preached becomes of no value to a soul until it is mixed with faith in them that hear it.

**3.** *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

I leave out the intermediate words for the time being. "There is a rest."

**9.** *There remaineth therefore a rest to the people of God.*

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Taken from The C. H. Spurgeon Collection, Version 1.0, Ages Software. Only necessary changes have been made, such as correcting spelling errors, some punctuation usage, capitalization of deity pronouns, and minimal updating of a few archaic words. The content is unabridged. Additional Bible-based resources are available at [www.spurgeongems.org](http://www.spurgeongems.org).